17: Norbeck--1 (no date) 1950 Formosan Aborigines
116, 121, 144, 171

"The similarity of the Formosan aborigines to various other Indonesian or southeast Asian peoples in physical type, culture, and language has been frequently noted, but no thorough study of the Formosan groups has as yet been made by a westerner. This paper presents translations from Japanese of folk tales of the Atayal tribe of north Formosa. The tales reveal an affinity with the mythology of other Indonesian and southeast Asian groups; the most noteworthy resemblance, which is close to the point of identity in some instances, is with the folklore of the mountain tribes of northern Luzon."

17: Norbeck--2 (no date) 1950 Formosan Aborigines
116, 114, 121, 127

"Professor Ogawa's work, [MC: on the mythology of the interior tribes, translations of which have been used by Norbeck in the present study] prepared from material gathered directly in the field, appears to be meticulously executed and contains considerable linguistic data. Unfortunately, all of the tales are removed from ethnographic context. Professor Ogawa, in fact, states that he considers his work to be primarily of linguistic value. For an analytic study of primitive folklore, an ethnological knowledge of the people concerned is of course imperative. The meager information gained from the available works in European languages and from a cursory examination of Japanese sources at hand is inadequate for such a study and, therefore, this paper is devoted principally to the comparison of tale motifs with those of other areas."

18: Kakyo--63 E-2 (no date) 1899 Formosan Aborigines
116, 121

In May, 1898, a learned society with the name Banjokenkyukwai ("Society for the Investigation of Savages") was founded in Tamsui, on Formosa. Its task is to investigate thoroughly the life of the savage and half-savage tribes of Formosa, their physical peculiarities, their language, their customs and religion, the geography of the regions they inhabit, etc., and to make the results of these investigations, as far as possible, available for practical use. At the same time the wild tribes of other countries are to be drawn into the circle of comparative study. The society to which the Japanese Government has granted its support, and at whose disposal it also places the official material available, tries to accomplish its task by journeys of its members into the interior, and by lectures and publication of every kind. Recently a member of the Banjokenkyukwai, the Japanese Ino Kakyo, has published several longer articles dealing with the savages of Formosa, one of which has kindly been placed at the disposition of this periodical in a German translation.

39: Wiedfeldt--23 F-3 (1913) 1917 Formosan Aborigines
116, 121, 173 Atayal

Whether the Atayals of the west coast, where navigation is easier, have ever settled close to the sea, does not seem probable to me. Their traditions speak of their mountains and also of the plain which lies before the mountains, but they do not mention the sea. They would not have been able to plant the swampy plains near the sea, which today yield a rich crop of rice under Chinese hands, just as they even now do not make use of places in their territory which are very fertile, but which require a great deal of work. If they had gone to sea, they would have had to know a few constellations, whereas they are unacquainted with stars and points of the compass...

As inhabitants of an island, they have been spared the fate of being overrun and annihilated by a foreign culture...

49: Wei E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Paiwan

# INVESTIGATION OF SOCIAL ORGANIZATION OF THE CHALA'ABUS PAIWAN, PINGTUNG HSIEN

WEI HWEI-LIN
Translated by CHEN CHI-LU

This is a preliminary report of the field-works among the Chala'abus Paiwan of Pingtung Hsien. Members who participated were Messrs. Ho Ting-jui, Tang Mei-chun, Huang Hsün-ch'eng and the present writer.

Chala'abus village was chosen because: it is one of the important and old tribes of the Central Paiwan, and, is the center of the Chimo racial group of the Paiwan. We have noted after the field-session that the village had other significances: (1) The village consisted of twelve aristocratic households whether of the Chimo or of the Paiwan groups. The village organization was thus rather complicated in structure. (2) The dwelling houses and their arrangement had been well preserved in their original form. (3) Old traits in material culture, such as stone-engraving, wood-carving, designed weaving, and embroidery, had been also well kept. (4) The ethnic character is rather conservative. They have been comparatively less influenced by the Japanese and the Chinese as compared to the other groups of the tribe.

Because of the limitation of time and investigators, we emphasized tribal organization and chieftanship of the village. Our field-work was undertaken from Feb. 1 to 15. Because of the complexity of the culture, the investigation is by no means a complete one.

## SETTLEMENT TYPE AND DUAL ORGANIZATION

Chala'abus village is situated on the south-eastern slope of Mt. Nan-ta-wu and stands on the northern bank of the Lai-i River or the Upper Lin-pien River. The population of Chala'abus village was 158 households and 948 persons at the time of our investigation. With the Exception of 12 households who had moved to Chipasan which lies between the village site and the plain below it and formed a separate hamlet by themselves, all the other 146 households were concentrated on the two adjacent fan-shaped slopes which in the present report are referred to as the village site. The village of Chala'abus hence consisted of two parts: the south and the north-parts. Each of them occupied a fan-shaped slope. The south-part was called Chinimoan or "the living land of the Chimo", and the north-part Pinaiwanan or "the living land of the Paiwan". The village site was on a slope of 30 degree to 45 degree inclination, with the width north to south 80 M., and length east to west 100 M. Dwelling houses, including floors and roofs, were built of slate. All these houses had small front yards paved with slate. A continuous row of houses of the same level had their yards adjacent on the same level; but communication between two rows of houses was by means of narrow stair-ways, because the front yards of houses in the rear row were always on a level with the roofs of the front houses. The village is thus in a terrace form. Chinimoan consisted of eight terraces, and Pinaiwanan ten. Each terrace had a row

51:Chen and Coe E-5 (1953)1954 AD1 Formosa
Formosan Aborigines AD4

# An Investigation of Ami Religion

by

Chi-lu Chan and Michael D. Coe

## *Introduction*

In the outskirts of the aborigine town of Tavarong on the east coast of Formosa is the last surviving ceremonial house of the Ami tribe, a representative of the type of religious edifice that once pervaded the Ami culture area. This building was well-known to Japanese ethnographers and was a cultural anachronism even in their day. The present writers undertook a four-day field trip in late November 1953 for the purpose of examining this house and its relation to the Ami life of the past. For this investigation into Ami religion we relied on the memory of these informants, whose early manhood was spent in Tavarong before the Japanese authorities brought pressure to bear on some of the more important Ami institutions: Maran-Namo? [54], Vudai-Kate [49], Ra:a-Namo? [53], and Vuei-Mayau [56]. All informants reported directly in Japanese except Vuei-Mayau, whose information was translated from Ami into Japanese by Vudai-Kate. We sincerely thank these informants for the help which they rendered.

For readers unfamiliar with the background and present distribution of the Formosan aborigines, a few paragraphs will deal with this subject and the place of the Ami in Formosan ethnography, before Ami religion is treated in detail.

## *The Formosan Native Tribes*

The aboriginal inhabitants of Formosa number over 200,000. This is in contrast with the descendents of the Fukien and Kwangtung Chinese who immigrated as early as the 16th century; these, together with more recent arrivals from the mainland, total over 8,000,000. One fourth of the aborigines live in the western plains and have been absorbed by the Chinese; they have in many cases lost their original customs and languages. The rest of the native tribes occupy the great central mountains, the Taitung Rift Valley and coastal area on the east, and Botel Tobago Island, to the southeast of Formosa. The relatively unacculturated Formosan aborigines are grouped under the following nine tribal names: Atayal, Saisiat, Bunun, Tsou, Rukai, Paiwan, Puyuma [or Panapanayan], Ami [or Pangtsah], and Yami. All these tribes are physically, linguistically, and culturally Indonesian or Proto-Malayan. They immigrated into the island at different times and into